

We will take pleasure in attending to the suggestions of our Ripley correspondent as early as practicable. We hope to receive large orders from that part of the country for the Palladium—only one dollar per copy, in advance, from now until the 1st of December.

Public Speaking.

Several of the candidates for the Convention and Legislature will address the people here on the first day of the Circuit Court.

For the Mississippi Palladium.

To Miss W.—

I pluck'd an opening bud away
From off its parent stem;
And, pressing it slight five for aye,
I call'd it by thy name.
No early sun has dash'd and fair,
E'er as the youthful bloom;
And dark decay had written there
No proofs of its doom.
I thought it not immortal, yet
I pray'd its life might be
As mine, and finally I'd begot
That one loved name.
The morning dew-drop sparkled bright
Upon its bud's green;
Alas! I knew not that the night
Had wait'd its fate.
I sat and watch'd it all the day—
I saw that dew-drop melt,
And, with it, faded the away
The joy I scarce had felt.
I saw the thing behind fade—
I saw it drop and die—
No grave beneath the grass I saw,
Near its nativity.
I bid within that narrow scope
What doest thou had been,
Saw thee, and found thee a large
Remnant that Rose-tree green.

For the Mississippi Palladium.

THE FEMALE INSTITUTE.

Ms. Exercise.—The annual examination at this excellent and popular institution closed on Wednesday last. I had the pleasure of being present during such part of the three days it lasted, as I could find release from the claims of business; and I ask the privilege of expressing very briefly, through your columns, my gratification at the result. I listened attentively to the exercises and thought I would not indulge in indiscriminate praise; I must say, that a vast of the classes I heard, examined, reflected great honor upon themselves and the Institute, and gave cause of just pride alike to its patrons and teachers. The responses of the young ladies were not given in monosyllables, but they explained and elucidated the subject in a manner that at once satisfied the intelligent hearer that they understood it. The pupils, from first to last, were submitted to a searching test, and the result was such as to give additional reputation to this already justly celebrated school; and I am much gratified to learn that its prospects for the next session are very flattering indeed.

The most of Wednesday afternoon was occupied by the reading of the compositions of the graduating class. Eleven young ladies passed successfully the required scrutiny, and received their diplomas. Those young ladies, wherever they may go, will shed lustre upon their Alma Mater. 'The Holly Springs Female Institute.' I could not speak too highly of the excellence, force and beauty of the several compositions read, nor of the genius of those who conceived and executed them. Some were extraordinary, for such youthful authors; but it would not be proper for me to draw distinctions, when all were so good. I must be allowed, however, to say a word of VALERIOUS. To call it a production of surpassing merit, would be but faint praise. It was an effort worthy of one of our best literary writers, and was a perfect gem of its kind. It occupied about half an hour in the delivery, and elicited the most breathless attention. The tide of feeling upon which the audience were borne along with the fair speaker, was manifested in the tears that came unbidden from almost every eye, which was a compliment worth more than a thousand words. That was to be an hour of triumph, better than an age of undistinguished life. She is now but a youthful maiden, she may yet become the boast of her sex and nation.

At the close of these exercises, J. W. CLAPP, Esq., delivered an appropriate address, which, like all of his efforts, was characterized by great beauty, ability and eloquence; after which the principal, Rev. G. W. SULL, addressed some brief, beautiful and touching farewell remarks to the graduating class, and the exercises ended.

At night a concert was given by Mrs. Harris, the accomplished teacher of music, and her pupils. The room was densely crowded, and the performances gratifying to the patrons and friends of the school, proving Mrs. Harris to be a faithful and competent instructor, and that the young ladies in her department had been industrious and persevering.

An inquiry into the nature and results of the Anti-Slavery Agitation, with a view to the prospect before us.

BY A CITIZEN OF ALABAMA.

THE PROSPECT BEFORE US.

[CONCLUDED FROM FIRST PAGE.]

Boston Atlas, "that no man had done more than he to swell the volume of Anti-Slavery sentiment." In March last, after establishing the slave-trade, could not penetrate to the Pacific territories after California was admitted, he declared he would not retract the ordinance of God, or wantonly wound even the irrational pride of the South. To those with whom the question is one of pride simply, this declaration may afford subject for gratitude. In reference to fugitive slaves, Mr. Webster offered a bill providing the trial of jury to slaves at the place of their arrest—that is, all that the abolitionists ask for, with the Constitution as it is. Mr. Webster's defence of the Union is for the North, not the South. He offers no reparation nor emolument to the South, for the wounds of the territorial legislation. He wishes to raise a Union party North, to defend the Union North. Mr. Webster suggested many things in his speech in March last, that led us to expect he designed something more. That speech has had no conclusion; for the lame and impotent defence of the Omnibus could not have been in his design. We suppose he has found he could do nothing commensurate with his opinion of the national necessity.

As to the most invincible proof of the power of that anti-slavery sentiment which he said to build, that his most brilliant campaign—that in which he conquered the territories acquired from Mexico, and surrendered them to free soil—has produced at home his arraignment and condemnation. The first of the Hebrew kings was sent to smite the Amalekites, which he did, putting the entire people to the edge of the sword, and destroying the cattle, retaining the choice cattle for an offering. For this laudible his kingdom was rent from him. Nothing could satisfy the demands of the exasperated national sentiment but the entire, absolute and indiscriminate proscription of their enemy. Mr. Webster, from all appearances, will endure a similar punishment for failing to heap scorn on that irrational pride of the South.

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We find here, we believe, the predominant principles among the moral, religious, and voting classes in the Northern States, among those who still adhere to the confederacy. For it is not to be supposed that the spirit of Disunion is confined to Southern States. The situation, to those who hold slavery to be a crime, as the Vermont and Connecticut Legislatures have denounced it, in Union with States which maintain it, and under a Constitution which guarantees it, is obviously of the most inconsistent and painful description. To vote for officers, to support a Constitution, which binds them to pro-slavery legislation, must involve the most distressing mental conflict. It is not strange that there should arise a party who refuse to submit to the requirement.—"They say," is their frank declaration, "that they could not execute the pro-slavery commands of the Constitution, and as honest men they could not swear to perform them with the deliberate purpose of breaking their oaths. And what they might not do themselves, they clearly could not appoint others by their votes to do for them. The only political action that lay open to them was to labor for outside of the Constitution, and for the perpetuation of slavery. To convince the people that their form of government was the greatest enemy of their safety, their prosperity and their honor; that all their material prosperity and local advantages were in spite, not because of their confederate Union; and to persuade them openly to repudiate the compromise by which they had delivered themselves up, bound in political servitude to the tender mercies of their enemies, and to erect a new government, free from the disturbing and disagreeable element of slavery, in which the experiment of self-government could be fairly tried." They say the solution of the problem of true political duties consists "in refusing to be partakers in any voluntary degree in the support of slavery in our political, as well as in our religious relations; of disclaiming all connection with a Constitution of Government instituted and used mainly for the perpetuation of slavery, and demanding an instant dissolution of the Union which binds freedom to slavery in the ties of an unhallowed marriage; of proclaiming as one grand principle of civil and religious fellowship and communion, 'No Union with Slaveholders.'"

This is the point to which the radical abolitionists came after twelve years of Association. As the Northern mind made one advance toward them, they demanded a further progress. Look back from this point to the transactions of the last eighteen years. See the revolutionary movements of Europe, and the specific action of England, France, Denmark, and Sweden, upon the subject of slavery. See the stimulus that governments, societies and individuals there give to the anti-slavery movement in this country. See how fully the spirit occupies the churches, the papers and the people of the Northern States. See how it penetrates the literature, and literary discussions of the land. See how politicians and newspaper have been affected by it. See how it has eaten away the compromises of the Constitution, and how its obligations are denied by sincere and conscientious men, and societies. Look back at this prospect, and we shall then be prepared to discern the prospect before us.

The Abolitionists. The objection may be suggested here, that we overrate the importance of these visionary and mad fanatics, as they are popularly called. The abolitionists have suffered great reproach, and probably labor under the popular stigma of fanaticism. The abolition society of the North, would gladly be rid of them. The inquiry arises, for what? The abolitionists have taken the colored race under their protection, and faithfully do they perform the trust they have assumed. They claim that equal civil and political privileges may be granted to them. Not only this, but that all partition walls, separating lines and repelling prejudices, between the races, shall be overturned, and the negroes be admitted to intermarriage between blacks and whites.—The abolitionists demanded and procured a repeal of the enactment. New York, Connecticut, Ohio and other States, either in part or altogether, disfranchised the colored population. They have been called upon to yield equality, and action of Conventions and Legislatures has been compelled on their demand. Separate schools have been maintained for the races, and separate seats in public vehicles; these have raised an outcry in the same quarters. The churches will not exclude the slaveholder from church privileges, nor refuse contributions in money from church members. Abolitionists denounce them as the "bulwarks of slavery." They tell office-seekers they ought not to take office, because their oath to support the Constitution, which was upheld by a large Southern class.—Thus, the writer we quote, in illustrating the position, insists, "that the fear of bringing a free man of color should dictate the legislation on the Fugitive Slave cause."—The grand principle to be laid down is, "that it is infinitely more important to preserve a free citizen from being made a slave, than to send back a fugitive slave to his chain. Let the fugitive be delivered up, but by such processes as will prevent a free man from being delivered up too. For this no full provision should be made. For this point the Constitution, and a still higher law, that of nature and God, speak the same language."

Speaking of the former act for the recovery of fugitive slaves, this expounder says: "A mania law than the Constitution proper against it. According to the law of nature, no greater crime against a human being can be committed than to make him a slave. This is to strike a blow at the heart and centre of all his rights as a man; to put him beneath his race." In a former part of this essay, I have quoted the remedy he suggests. He continues—"The Free States should say calmly, but firmly, to the South: We cannot participate in slavery. It is yours, wholly and exclusively."

"On you alone the responsibility rests.—You must maintain and defend it by your own arms. Your slavery is no national concern. The nation must know nothing of it—must do nothing in reference to it. We will not touch your slaves to free or to re-

store them. Our powers in the States and Federal Governments shall not be used to destroy or to uphold your peculiar institutions. We only ask such modifications of the national charter as shall set us free from all obligation to uphold what we condemn. In regard to slavery, the line between the Slave and the Free States is a great gulf."

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What would Northern feelings dictate, in the case of a servile insurrection? One of the bitterest complaints of the Abolitionists is, that the military arm of the nation is pledged to crush a righteous servile insurrection. "We ought to say," says one of the brightest and clearest minds of the North, and one who prizes the Union most highly, "We ought to say to the South, to Congress, to the world, we will not fight for slavery. We can die for Truth, for Justice, for Rights. We will not fight, or inflict death, in support of wrong. In truth, this spirit, this determination, exists now so extensively in the Northern States, that it is impossible for a war to be carried on in behalf of slavery."

How stands it with the grant of slave representation? How long will the Constitution abide the existence of a power to alter it? Massachusetts has demanded its alteration, by the unanimous vote of her Legislature. John Quincy Adams, whose name is pledged to crush a righteous servile insurrection, has been evaded, and its obligation denied; finally, that the question at issue there is, whether communities or individuals can, in honor and conscience, live under a Constitution whose privileges they enjoy, and whose benefits they accept, and refuse or neglect the fulfillment of the duties it imposes.—the reason being, that the fulfillment of the duty involves a violation of their sense of right. The Radical Abolitionist plainly and frankly declares, that he cannot consent to hold office, or to give a vote under a Constitution which upholds slavery. That he cannot accept the privileges of a Constitution and refuse its burdens. Therefore, he says, "No Constitution to support slavery, and no Union with slaveholders." We will accept the benefits of the Constitution. Our duties, palaces, shipping, manufactures all, are due to its blessed influence. As for slavery, we will oppose it, wherever and whenever we can. We will not suffer it to be extended. We will inflexibly apply the powers of the Government to its limitation, with the view to its extinction. Meanwhile, let us maintain Union. Abolition can best be accomplished through the Union.

There is not much room for doubt, as to the final end of this contest North. The Radical Abolitionist frankly admitting the obligations imposed by the Constitution of the United States, and their total inability to fulfill them, under their sense of duty, implores a rescission of the contract and a dissolution of the Union. The Northern people generally, admitting their obligations under the Constitution, yet under subterfuge and reservation, while they accept all the benefits of the Union, escape the performance of their confederate obligations. The Radical Abolitionist—planting himself on the high ground of religion, morality and conscience, says: "We will not support a Constitution that upholds slavery." The others, looking to the Navigation act, Tariff, public Expenditure and Public Lands, say, The Union must be preserved.

The war upon slavery, will be carried on with the more steadiness by this party, in order to soothe the consciences which their selfishness wounds. The danger to the South from the wary, politic and worldly-minded counsels of this party to their more violent associates, is painfully apparent in the history we have given. When, the South has been thoroughly aroused, they will find it to be a moment obtained, they then devise a new attack.

The object of the first body of zealots who formed a society, numbering twenty persons—some of whom were females—was the abolition of slavery in the United States. They have not yet accomplished this. They have excluded it from Oregon, California and New Mexico—a larger part of the United States than the whole domain of slavery. They have united the North to a practical nullification of the Fugitive Slave law.

They have blackened the character of the slaveholder to the degree, that his name is fast becoming an execration. They have satisfied the minds of the most thoughtful of the country, that the Union or slavery must fall.

We consider it proper to present a picture of the prospect before us, as it appears to our eyes. We do not propose to discuss any remedy for the existing evils, or any modes or plans of redress. No plan or mode of redress can have any efficacy until we see plainly what is the nature or our disease.

The first step, then, in the progress to a remedy, is to find the extent of the evil. The second, is to make the decision that the remedy shall be applied. What that remedy shall be, we are entirely indifferent provided it be efficient and adequate. The union of Southern men, in our judgment on this conclusion, is indispensable to the peace of the Southern States. A remedy is demanded by every consideration of public

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The evidence we have exhibited shows that slavery is a pervading element in all the political discussions in the Northern States, and opinions on that subject give the hue to the parties existing there; that, for many years, it has equally formed a leading subject of religious and literary inquiry. The result of the discussions has been practically and efficiently to negate the claim of the Southern people to carry that institution into the territories of the Union.

We find, also, that the compact in regard to fugitive slaves, has been evaded, and its obligation denied; finally, that the question at issue there is, whether communities or individuals can, in honor and conscience, live under a Constitution whose privileges they enjoy, and whose benefits they accept, and refuse or neglect the fulfillment of the duties it imposes.—the reason being, that the fulfillment of the duty involves a violation of their sense of right. The Radical Abolitionist plainly and frankly declares, that he cannot consent to hold office, or to give a vote under a Constitution which upholds slavery. That he cannot accept the privileges of a Constitution and refuse its burdens. Therefore, he says, "No Constitution to support slavery, and no Union with slaveholders." We will accept the benefits of the Constitution. Our duties, palaces, shipping, manufactures all, are due to its blessed influence. As for slavery, we will oppose it, wherever and whenever we can. We will not suffer it to be extended. We will inflexibly apply the powers of the Government to its limitation, with the view to its extinction. Meanwhile, let us maintain Union. Abolition can best be accomplished through the Union.

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good. We are assured by the highest and calmest minds of the North, of a truth, which we cannot ourselves deny, "that, in this country, no Law, no Constitution, can prevail against the moral convictions of the people. These are stronger than parchments, statutes, or tribunals. There is a feeling in regard to slavery, spreading rapidly, which cannot be withstood. It is not a fanaticism, a fever, but a calm, moral and religious persuasion; and whatever in our institutions opposes this will be a dead letter."

What would Northern feelings dictate, in the case of a servile insurrection? One of the bitterest complaints of the Abolitionists is, that the military arm of the nation is pledged to crush a righteous servile insurrection. "We ought to say," says one of the brightest and clearest minds of the North, and one who prizes the Union most highly, "We ought to say to the South, to Congress, to the world, we will not fight for slavery. We can die for Truth, for Justice, for Rights. We will not fight, or inflict death, in support of wrong. In truth, this spirit, this determination, exists now so extensively in the Northern States, that it is impossible for a war to be carried on in behalf of slavery."

How stands it with the grant of slave representation? How long will the Constitution abide the existence of a power to alter it? Massachusetts has demanded its alteration, by the unanimous vote of her Legislature. John Quincy Adams, whose name is pledged to crush a righteous servile insurrection, has been evaded, and its obligation denied; finally, that the question at issue there is, whether communities or individuals can, in honor and conscience, live under a Constitution whose privileges they enjoy, and whose benefits they accept, and refuse or neglect the fulfillment of the duties it imposes.—the reason being, that the fulfillment of the duty involves a violation of their sense of right. The Radical Abolitionist plainly and frankly declares, that he cannot consent to hold office, or to give a vote under a Constitution which upholds slavery. That he cannot accept the privileges of a Constitution and refuse its burdens. Therefore, he says, "No Constitution to support slavery, and no Union with slaveholders." We will accept the benefits of the Constitution. Our duties, palaces, shipping, manufactures all, are due to its blessed influence. As for slavery, we will oppose it, wherever and whenever we can. We will not suffer it to be extended. We will inflexibly apply the powers of the Government to its limitation, with the view to its extinction. Meanwhile, let us maintain Union. Abolition can best be accomplished through the Union.

There is not much room for doubt, as to the final end of this contest North. The Radical Abolitionist frankly admitting the obligations imposed by the Constitution of the United States, and their total inability to fulfill them, under their sense of duty, implores a rescission of the contract and a dissolution of the Union. The Northern people generally, admitting their obligations under the Constitution, yet under subterfuge and reservation, while they accept all the benefits of the Union, escape the performance of their confederate obligations. The Radical Abolitionist—planting himself on the high ground of religion, morality and conscience, says: "We will not support a Constitution that upholds slavery." The others, looking to the Navigation act, Tariff, public Expenditure and Public Lands, say, The Union must be preserved.

duty, and forms the condition of our political and social life. History teaches us, that the overturn in a State of its civil, social, and domestic institutions, by foreign influence, is, in effect, a conquest over, and enslavement of that State. We shall not discuss here what the nature of the catastrophe would be, of an overturn of our social institutions. Wealth dissipated, commerce destroyed, production ending in the supply of earth's crust bare, improvement terminated, arts, sciences and civilization banished, aristocracy and a portion of the immediate ill it would heap upon us.

The deliberate conclusion to bring down these evils upon independent States, members of the same confederacy, declared in the Northern States, and the connection, in some degree, of the people of all the Northern States, and in an extraordinary and dangerous degree of the people of several of those States, in this conclusion, is the crime against us. There is no Northern State which can plead her own innocence.

We close this essay by quoting from a confidential political writer, truths which contain lessons of the most important to both sections of the confederacy. "In all political societies, which have had a durable existence, there has been some fixed point; something which men agreed in holding sacred—which it might be lawful to contest in theory, but which no one could hope or fear to see shaken in practice; which, in short, was the common estimation, placed above discussion. And the necessity of this may easily be made evident. A State never or not until mankind are vastly improved, can hope to be, for any long time—except from internal dissension. For there neither is, nor has ever been, any state society in which collisions did not occur between the immediate interests and passions of powerful sections of the people. What, then, enables society to weather these storms, and pass through turbulent times, without any permanent weakening of the ties which hold it together? It is easily said: That, however important the interests about which men fall out, the conflict does not affect the fundamental principles of the system of social union which happens to exist, nor threaten large portions of the community with the subversion of that on which they build their calculations, and with which their hopes and aims are identified. But, when the questioning of these fundamental principles is not an occasional disease, but the habitual condition of the body politic, and when all the vital animosities are called forth, which spring naturally from such a situation, the State is virtually in a position of civil war; and can never long remain in it in fact and fact."

MR. CALHOUN'S RESOLUTIONS.

1. Resolved, That in the adoption of the Federal Constitution, the States adopting the same, acted, severally as free, independent, and sovereign States, and as such, they entered into a voluntary association, entered the Union with a view to its increased security against all dangers, domestic as well as foreign, and the more perfect and secure enjoyment of its advantages, natural, political, and social.

2. That in delegating a portion of their powers to be exercised by the Federal Government, the States retained, severally the entire and sole right over their own domestic institutions and police, and are alone responsible for them, and that any interference of any one or more States, or a combination of citizens, with the domestic institutions and police of the others, on any ground, or under any pretext whatever, political, moral, religious, with the view to their alteration, or subversion is not warranted by the Constitution; insulating to the States interfered with, tending to enlarge their domestic and political tranquility, subversive of the object for which the Constitution was formed, and by necessary consequences, tending to weaken and destroy the Union.

3. That this Government was instituted and adopted by the several States of this Union as a common agent, in order to carry into effect the powers which they had delegated to it, for their mutual security and prosperity; and that in fulfillment of this high and sacred trust, the Government is bound to exercise its powers as far, as far as may be practicable, increased stability and security to the domestic institutions of the States that compose the Union; and that it is the solemn duty of the Government to resist all attempts by one portion of the Union to use it as an instrument to attack the domestic institutions of another, or to weaken or destroy such institutions.

4. That domestic slavery, as it exists in the Southern and Western States of this Union, composes an important part of the domestic institutions, inherited from their ancestors; and existing at the adoption of the Constitution by which it is recognized as constituting an essential element in the distribution of powers among the States, and that no change of opinion, or feeling, on the part of the other States of the Union in relation to the subject, can justify them in their citizens, or in any other manner, to interfere with, or to alter, or to subvert, or to destroy the same; and that all such attacks are in manifest violation of the mutual and solemn pledge to protect and defend the same, and to maintain the same, respectively, on entering into the Constitutional Compact, which formed the Union, and as such a manifest breach of faith, and a violation of the most solemn obligations, moral and political, which bind the States to each other.

5. That the intermeddling of any State or States, or their citizens, to abolish slavery in this District, or any of the Territories, on the ground, or under the pretext, that it is inconsistent with the passage of any act or measure of Congress, with that view, would be a direct and dangerous attack on the institutions of all the slaveholding States.

6. That the Union of these States rests on an equality of rights and advantages among its members; and that whatever destroys that equality, tends to destroy the Union itself; and that it is the solemn duty of all, and more especially of the body, which represents the States in their corporate capacity, to resist all attempts to discriminate between the States, or to alter the relative powers of the government to the several portions of the Union; and that to refuse to extend to the Southern and Western States any extension which would tend to strengthen, or render them more secure, or increase their limits or population by the annexation of new territory or States, on the assumption or pretext, that the institution of slavery as it exists among them, is immoral or sinful, or otherwise obnoxious, would be contrary to that equality.

The London correspondent of the Boston Transcript writes thus: "No American can now get into Russia. The Russian Ambassador refuses to sign the passports of American travelers."

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